SPEECHES
AND
PRAYERS
OF JOHN BARKSTEAD, JOHN OKEY, and MILES CORBET.

Together with ſevera paſſages at the time of their Execution at TYBURN, the nineteenth of *April*, 1662.

With ſome due and ſober
ANIMADVERSIONS
On the ſaid
SPEECHES.

LONDON,
Printed for *Nathaniel Brook* at the Angel in Cornhill, and *Edward Thomas* at the *Adam* and *Eve* in Little-Britain, 1662.

To the Reader.

THis is to assure thee, that first there is not a syllable to the best of the writers skill that took these Speeches at the place of Execution, either added or deminished in the transcript, either in favour or injury to the Dead; secondly, that as they are faithfully communicated, so are they methodically digested for the better understanding and greater ease of the Reader, with the intervenient discourses and passages; and thirdly, that they do not carry in them any dangerous or treasonable reflects upon the Govirnment, that might prejudice them publsihing, andgive cause to theirfriends if they had not been brought to light, to suppose there were some notable things

in them which the Times would not endure. It is wiſhed that the diſaffected people would comport themſelves ſo in their lives as theſe men ſeem to inſtruct them here at their their deaths. Therefore for the uſe and benefit ſake which may redound to the Nation hereby, it is thought good to produce them to light and conſerve the only memories of theſe men, famous for their Time and Places. For further ſatisfaction there are alſo added ſome ſober Notes and Animadverſions on the ſaid Speeches, which are together, here offered to thy peruſal. Farewell.

SPEECHES AND PRAYERS OF *John Barkstead*, *John Okey*, and *Miles Corbet*.

UPon *April* 19. 1662. being the day appointed for the Execution of *John Barkstead*, *John Okey*, and *Miles Corbet*, who were drawn on three several Hurdles from the Tower to Tyburn, *Barkstead* was first brought to the the place of Execution, then *Okey*, and then *Miles Corbet*, who mounted a Cart which was prepared

prepared for them to stand on when they spake to the people.

The first that ascended the Cart was *Barkstead*, as soon as he was in he lifted up his eies to Heaven, and said, Blessed be God (the Executioner having put the Rope about his neck, and fastned it to the Gallowes) he then sate down upon the side of the Cart: After a little space, the Sheriff said, Colonel *Barkstead*, I am commanded not to suffer you to speak any thing in justification of that horrid Act for which you come here to suffer.

Barkstead. I cannot speak much, by reason of the weakness of my body; I desire to get as much refreshment as I can before I speak.

Some while after my Lord of *Newport* looking upon the Prisoner, and smiling at him, said, *Farewel* Colonel *Barkstead*, *farewel*.

B. You are a Gentleman I am sure, I bless God I can say Death is not terrible to me, and that is onely through Jesus Christ.

Executioner. You may go on with your prayers.

B. I desire to see my Brethren.

Sher. Sir, are you sorry for the Fact for which you are brought here to suffer?

B. I shall be sorry for every thing that is a sin, when the Lord sets home that to me, I shall be sorry before God and men; this must be from God alone. Then he drank a little Cordial, and said, I bless God I have a better Comforter than this.

Then a gentleman said, Sir, you had me once a prisoner.

B. Then

B. Then I hope I used you civilly, if I have not, I beg forgiveness, as freely as I forgive all men; I bless God I have an assurance through Jesus Christ to be happy. One standing by said, I Sir, that may be within half an hour.

Barkstead being asked by a person of quality, whether he were not troubled, answered,

B. Sir, *I* bless God *I* have no more trouble at this minute upon my spirit, then *I* had upon my wedding-day.

The other two Prisoners being taken out of the Sledges, and brought into the Cart, *Okey* presently embraced *Barkstead*, and kissed him, and being about to speake, one of the Sheriffs said to him, Sir; *I* must not permit you to speake any thing in justification of that horrid Act for which you are brought here to suffer.

Okey. Sir, *I* must not lye for God, much less for you: I hope you will give me leave to speake what lies upon my Conscience, if asked whether guilty or not guilty.

Sher. Are you sorry?

Okey. I hope I may speak what lyes upon my Conscience.

Shewing a great deal of modesty and resolution in his departure.

Soon after Colonel *Okey* standing up in the Cart, and looking upon the people, spake as followeth.

Okey. Mr. Sheriffs and Gentlemen, the Providence of God hath brought me hither to suffer; I shall not trouble you with that which I look upon me as superfluous, which is to tell you my Family, which of all the Families

milies in *Israel* is one of the least, and I the least of that Family: It is not unknown to many here, who hear me this day, how I was called forth to serve God and my Country, upon the service of the King and Parliament: I served them faithfully to the best of my knowledge: I bless God, when I was called to the work, I was perswaded it was for the glory of God, and good of his people; and had I had as many lives as hairs on my head, I would have adventured them in that Cause. I have nothing upon me as to that; I am satisfied as to the Cause: As the Parents of him that was born blind, being asked how he came to his sight, said, He is of age, let him speak for himself; so say I.

That which I have been adjudged for, is the death of the late King; I think most of you know I was none of the Councel that contrived it; neither did I know any thing till I saw my Name inserted in a Paper: I sate but once or twice; but for malice or envy I never had any, but prayed for him to the last hour: What aims others had, time did discover; I have nothing upon my Spirit for that: I have many hundred times, not onely since I went out of *England* (which is about two years) but many times before begged, that if I had any malice or hatred in my heart, that God would make me sensible of it, and I would confess it to God, and before you all. What other men aimed at, I can say nothing to that; there were some, as it did appear, had self-ends; I never got any thing by it, I was advanced to the Dignity of a Colonel before that: I thank the Lord I have no trouble upon me for that.

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A great disturbance being amongst the People he ceased speaking for a while, then the Sherriffs said to him, Sir you may go on.

Okey.

As I told you before, so I say again, there is no guilt upon my spirit, which makes me the more comfortable at this hour. I take this as the just and righteous hand of God for my unworthy walking, for my not being more zealous for God and his People, and for many other Iniquities, for which I desire to adjudge my self, and acquit the Lord. I thank God I have peace within, through the riches of his Grace, that hath dyed for me. (applying himself to the Sheriffs) you see we have had many troubles, and much blood hath been shed, and there was a vacancy as to a Single Person a great while, how it then was time showed. The Nation earnestly desired him who now Raignes, which I wish with my Soul may raigne gloriously for ever: And now the Nation hath that mercy in greatly desired, I wish they may make a right improvement of it, and walk in some measure answerable to so great a Mercy.

I would beg this as the last boon of a dying man, that as they have received a mercy so exceeding great, they would walk worthy of it, by a fruitful improvement, and for you Gentlemen (turning to the Life Guard) and others, I beg that you would Pray more and Swear less; were you beyond Sea as I lately have been, and saw and heard what report *England* hath, notwithstanding they

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have received the mercy they so much longed for, it would make your hair stand on end, and your Hearts to tremble to think what would be the issue; if it be true that Prophaneness is grown to such a height, (as I hear it is) this Nation cannot stand three years to an end; I desire it may flourish an hundred fold more then ever it did, As *England* hath had more Glory and Honour than any other Nation, so I desire that Peace and Plenty may abound, that every man may studie in this place to fear God, and Honour the King, and to walk in some measure answerable to those mercies they now enjoy, that having the mercy they so much desired, every man may walk worthy of the Gospel, that Righteousness and Peace may flourish in the midst of them.

I would not offend you, therefore I shall forbear to say what otherwise I would.

For the Indictment I would have abhorred it, if there had not been a face of Authority, I have Peace as to that, and to all other my sins through the rich Grace of God.

The cause we took up the sword for, was for Righteousness, Justice and Equity. I am afraid the blood that hath been shed, hath not those returns for which the War was begun. I leave this to all my Brethren, that they would wait in their places, and see the Salvation of God, rather then deliver themselves by any indirect means. If his Majesty had given me my life, or had I come in with the rest of the Members I would have lived quietly, and rather suffered, then done any thing against the known Law, I would rather have suffered then taken

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indirect waies, If it may stand for Gods Glory He will deliver his People: The way to be delivered is to waite and see the Salvation of God: I declare this, I am for Magistracy and Ministry, notwithstanding it hath been reported otherwise, I shall conclude all with this, that it is my hearty desire, that Justice and Judgment may run through our Streets as a mighty stream, and that God would scatter them that delight in war.

Miles Corbet.

I hope I shall not speak any thing that may give any just offence, (one standing by said, speak aloud; the Prisoner replied, would God I could) We are now dying men, and I declare in the presence of the great God to whome we are now going, that I desire to speak without feare as touching that, that we are come to suffer for, both in levying the Warr, and that particularly for which we suffer.

Had it not been done by Authority it had been abominable. The Authority it was done by was the Parliament: I desire not to dispute that Authority seing it may give offence, yet the Nation was governed by it; other Nations owned it, the word is upon my heart, men may judge, and they may make it no Law, God is our judge, and he will judge this Cause, and our case. God is a Law-maker, he is our King and he will save us, he will judge the Cause of his people, and I hope the minds of sober men will wait for that day. (Then applying himself to the Sheriffs) Mr. Sheriffs concerning

that which was layed upon us that we are against Magistracy and Ministery, I desire to declare it to be our judgements that we are for both, I desire his Majesty that now is as he rules from God, may rule for God, be a countenancer of those that do well, and a discountenancer of those that do ill, & countenance the true Religion, & the professors of it; there have Sects and Heresies risen in our days, but God hath appeared against them; much light hath broken forth in this Nation, and doth break forth, Religion is more profest here, then in any other Nation besides.

My desire and prayer is, that the Gospel of our Lord and Saviour Jesus Christ may have a free course in this Nation, and may be glorified by the lives of men.

For the particular way, that I have walked in, and which I declare in my judgement, and believe in my Conscience to be the neareſt to the word of God, is the Congregational way.

We are taking our leaves of you, we shall see your faces no more, I begg upon the knees of my soul, that as you profess Religion you would walk worthy of the same profession.

When I hear of that prophaneness that doth abound, I tremble to think what will become of *England*.

The Lord stop the progress of Popery, and Superstition, that we may love the Gospel, and the true professors thereof more and more, that God may love us, and we one another more.

For my own part if there were any here whom I knew I had wronged I would aske them pardon, if I knew them.

I

I have been in all the Parliaments in the late Kings Reigne, being called thither, I thought it my Duty to Act, for God and my Country according to my Conscience.

When I was first called to serve in Parliament, I had an Estate, I spent it in the service of the Parliament.

For this for which we are to Dye, I was no contriver of it; when the business was motioned, I spoke against it, but being past in Parliament I thought it my Duty to obey.

I never did sit in that which was called the High Court of Justice but once, I do not come hither to Justifie that, neither would I speak that which may offend others.

I never bought any Kings or Bishops Lands, I thought I had enough, at least I was content with it, that I might serve God and my Country was that I aimed at,

It is the honour of Protestants to be obedient to known Laws, I have little to say more, only as I came along I observed the tongues of some to be against me, I pray God forgive them.

Others expresse their Love to my Soul, I hope God will

will hear their Prayers. In the peace of our Nation we are to rejoice, private interests should give way to publick.

I desire from my very soul to forgive every man. (I desire if I have wronged any man that they will forgive me) particularly the Court that past Sentence upon me, I forgive them, both Judge and Jury, I think they did acording to their places. I commend you all to God. Farewell.

Corbet having ended his speech Coll. *Okey* spake further.

Okey.

Gentlemen as God hath given us of this Nation such Ministers as neither are nor have been in any other Nation (that I know or have read of) I cannot but begg of God that ye may all walk worthy of them.

I was sixteen years in the Army I do not know whose Oxe or whose Ass I took away (whom I have wronged) if I have wronged any I heartily begg their forgiveness, not knowing whom I have wronged, if any one hath wronged me I do the same, particularly my Chaplaine who pursued my life to the Death, I forgive both Judge and Jury, and all others, and

Sr George Downing

those

those of *Holland* who did that which they engaged not to do, I pray that our Blood may not be layd to any ones charge.

Barkstead.

Mr. Sheriff, I would not willingly speak any thing that should give offence, my weakness being such that I cannot speak much, but were I able, I should but speak over again what my Brethren have spoken before. As to the Cause (I hope I may speak it without offence) God hath owned it, I confess I ingaged very farr in it, being chosen by them to Matters of great Truft, I bless God I was Faithfull to them whom I Served.

Before I came hither I begged of God, that he would pardon all my Sins, which through Mercy and Grace I trust he hath done, otherwise I could not have stood here with so much Comfort as I do: where God speaks Peace, none can speak War or trouble.

I conceive it is not proper to give an account of my faith, otherwise I would only in the general I declare, the way I have walked in, and which I own, is the Congregational way, in which I have found much Comfort. I would be glad that they,

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which walke in that way, and all others would walk more answerable to that great Gospel mercy, I do not know any place in the World where it is so perfect as in *England*, would to God we had hearts to walk worthy of that Mercy.

As to the Government as it now is, I have, and will so long as I have breath pray for it, and that the Lord would give the King a wife and understanding heart to Reigne for God, and that he may Reigne in glory hereafter.

As to the people my desire is that God would make them all of one minde, that is the work of the Lord, and in his time he will do it: I speak the rather of this because there hath formerly been something done by me for which I am sorry. I do desire that all that fear the Lord, would love God, and one another more The work of the people of God in this day is to sit still, for the Lord will do his own work in his own time; we have had experience of it, I must own it.

I am sorry my strength will not suffer me to speak more as to this, my weakness hath been long upon me as many know. (Then looking upward he said) Thine is the Kingdome, the Power, and the Glory O Lord. Thou hast been giving the Kingdomes of the Earth to Jesus Christ, he shall Reigne. His Majesty to Reigne under him is no dishonour, it is my desire that they all would live peaceably under him.

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As for that for which we come to suffer, I can say, I was no Contriver of it, within nor without; at that time I was many miles from the place, and did not know of it until I saw my Name in a Paper, I being put in by the Authority that then was, which then was looked upon as a good Authority: What I did, I did without any malice. I did pray for him from my very soul.

OKEY.

It is no onely our Judgments now, but was our Practice beyond the Sea's, to shun even our own Country-men; because we would not have any thing to do with any affairs in *England*, I may say as S. *Paul* in another case; *They neither found us in the Temple disputing, neither raising up the People, neither in the Synagogues, nor in the City*; We medled not with the Government.

CORBET.

Having done speaking to Men, we desire to speak to our God, he must help us, and give us his own Spirit; It is no easie matter to pray, we may easily say Prayers, but to pray by the Spirit is a hard work, we must have strength from God to do it.

CORBET'S Prayer.

OH Lord our God, our dear and heavenly Father, thou that art the great and mighty God, the God of glory; all the Nations of the Earth are unto thee as the drop of the Bucket, and as the smal dust of the Ballance; O Lord what are we, sinful

dust and ashes? Look upon us in our Lord Jesus the great Mediatour, we desire to come to thee in the name of that blessed Redeemer, we pray thee accept of us through him; Oh that we may come to the Throne of Grace, and obtain mercie with thee, and find grace and help in this time of need. Truly Lord, it is a day of misery to thy poor worms; we are despised of men, we are condemned of men, as being not worthy to live upon the Earth; thou mayst also justly condemn us, and then woe would be to us: But, Oh Lord! forgiveness belongs to thee, mercy belongs to thee, we acknowledge our iniquities before thee; against Thee, Thee onely have we sinned; our iniquities are gone over our heads, they are a burthen too heavie for us to bear. We desire to bewail our Gospel-sins, our barrenness under the means of grace, our unthankfulness for those glorious appearances of thy self in these Nations: Oh, we have held thy truth in unrighteousness, we desire to bewail our sins against light, and love, and mercie: though we have profest the Gospel of Christ, where hath been that love to it which ought to have been? Where hath been that fruitfulness that should have been amongst us? We desire to be humbled for our family-sins, our personal sins, the sins of our callings, that thou God calledst us unto.

Oh our God! thou art just and righteous in all thy chastisements; we desire to humble our selves, and cover our faces with shame here in thy presence. To unto us because we have sinned against thee. Are there not mercies with thee that thou maist be feared? In the sins of every one of us? and particularly, the multi-

multitude of the sins of thy poor worm that speaks to thee? Yet Lord, was not Jesus Christ made sin? Where sin is, there is shame, death and a curse. Hath not he born our sins, and our shame, and carried our sorrow? Thy poor Worms are a shame in the eyes of men; Jesus Christ he was despised and rejected of men; he suffered the bitterness of death, he poured out his soul to death; it pleased thee to put him to death: He hath born our sins, (oh Lord) the chastisement of our peace was upon him: We desire thou wouldst lay our sins upon him the onely true Scape-Goat: We desire through his blood we may be pardoned; for by one offering he is able to save all that come to him. We desire to lay hold of his Merit, and of that full satisfaction he hath made to thy Justice for sinners: He that knew no sin, was made sin, he dyed that we might live. Oh accept of his satisfaction for us; and as he is risen and ascended up to thy right hand, and even lives to make intercession for us, that was the Blood of God, God-Man; he died, that we might live; he bore thy wrath, that we might be delivered from wrath. Oh God, thou God of Mercy, shew mercy to the Souls of thy poor creatures, for thy Mercies sake, and to the Souls of all this great Assembly: Christ he died but once, yet he ever lives to make intercession for sinners. O there, there is comfort for poor sinners, that the great Mediator him thou hearest alwayes, O now, now, now; and accept of us, we make our request known to thee; it is pardoning mercy we seek; we believe, Lord help our unbelief. O come and sprinkle our souls with his precious blood, that we may stand before thee in his

Righteouſneſs: Thou haſt made him our righteouſneſs, O cover us with the Robe of his Righteouſneſs, that we be not found in our own Righteouſneſs, that we may be preſented before thee as having neither ſpot nor wrinkle. Thou haſt made him our King, come and tread his Enemies under his Feet; he hath condemned ſin, he took the likeneſs of ſinful fleſh, and in that likeneſs condemned ſin in the fleſh: O that through him we might ſtand righteous in thy ſight. Thou haſt ſet before us the hopes of eternal life, which thou haſt promiſed to give to all thoſe that love thee: Thou haſt ſaid, we ſhall reign with thee; we flie to thee in this day of our diſtreſs: Oh that we might have ſtrong conſolation. Seeing thou haſt confirmed thy promiſe with thy oath, O make good that to all of us; ſay to us, We are thine, though we are deſpiſed Worms: Lord, do thou ſpeak peace to us, and we ſhall have peace. Thou alone giveſt true peace; this is onely given by our dear Lord Jeſus himſelf. O come and comfort our hearts with thy love; Lord, let thy Banner over us be Love; thou doſt not deſpiſe the afflictions of the afflicted. We bleſs thy Name for that we are able to bear witneſs of thy faithfulneſs, mercy and goodneſs, before this great Congregation, and this great City. Thou haſt been good to us, do not leave us; Thy poor Worms are now to go through a great ſtorm, O that we may find thy ſtrength enabling us in this great Work. O that we may find Death a paſſage to Life: When our Souls are coming to thee, give thy Angels charge over us; Let freſh-ſprings come from Jeſus Chriſt at this time, if it ſeem good to thee. Let us hear thoſe

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joyful tydings, saying, *Come ye blessed of my Father, inherit the Kingdom prepared for you*: Though some despise us, we desire to bless thy Name that we are not despised of thee; Lord pardon their sins. There is a Crown of Life laid up for those that fear thee. We desire to love thee for thy Chastisements. Let our cry pierce the Heavens. We come in hopes of the appearance of Jesus Christ: He that shall come, will come, and will not tarry; Lord Jesus come quickly. Thy Servant *Stephen* saw the Heavens opened, and Jesus Christ sitting at thy right hand; though we cannot see thee with our bodily eyes, oh that we could see thee by the eye of faith; we pray thee let not that fail. O that thou wouldst strengthen us with all Might in this hour, without thy strength our heart and our flesh will fail us. Thou art the God of our strength, come and save us; let thine everlasting arm be under us. We pray thee Lord, let us see thee in mercy, do not correct us in wrath: We are under the wrath of men, good Lord do thou forgive them. Lay no more upon thy poor Worms then thou wilt enable them to bear: Our Fore-runner is gone before us, O that we may follow him; accept of us in him.

The Lord bless this Nation; continue thy gospel; thy gospel is the glory of this Nation, let thy people glorifie that gospel; and do thou prevent those heavy Judgements that hang over it. Pardon the great sin of the prophanation of thy day, which is so general throughout the Nation. Continue thy gospel in power and purity: The Lord forgive the sins of those that bear thy Name. Thy wrath is kindled against us, but do not thou destroy us, Heal our backslidings,

dings, give a ſpirit of love to them, that they may love one another: Take away the enmity that is between *Ephraim* and *Judah*: Let thy people be of one mind and of one heart. Prevent the growth of Popery and Superſtition. Shew mercy to the Kings Majeſty, whom thou haſt ſet over us; O that he may rule for thee, as he rules from thee, that his Throne may be eſtabliſhed in Judgement. The Lord bleſs all thy faithful Miniſters, and continue them to thy people, encreaſe their gifts and graces.

And now O Lord we commit our ſelves to thee; we are coming, Lord meet us; take us into thy arms. What ever elſe thou knoweſt needful and neceſſary for us, thy Church, and all the Iſrael of God, we beg in the Name, and for the ſake of Jeſus Chriſt.

OKEYS

OKEYS Prayer.

MOſt Holy, Glorious, and Eternal Lord God, who art the bleſſed Maker of all things, who art from everlaſting to everlaſting, bleſſed for evermore; thou art worthy to be praiſed from the riſing of the Sun, to the going down thereof; thou art cloathed with Honor and Majeſty as with a Garment; thou art the Fountain of all good, the Well-ſpring of Life and Happineſs: We bleſs thy Name that thou haſt been pleaſed to give us this opportunity once more to pour out our ſouls before thee, before we go hence and be no more ſeen. For Chriſt's ſake (thou that haſt put a price into our hands) give us hearts to improve it; enable us to pour out our ſouls before thee at this time: Draw nigh to

us,

m, that we may draw nigh to thee. O Lord! we pray thee for Christ's sake give us the Spirit of Wisdom, Understanding and Knowledge, whereby we may be enabled to come to thee; in the Name of Jesus Christ we beg a supply of all our wants, humbly beseeching thee for his sake to shew mercy to us: Do not remember against us what we have done against thee: We pray thee for Jesus Christ his sake blot out our iniquities, let none of our nakedness appear; cover us with the Robes of his Righteousness; speak peace to our souls. O seal to us the assurance of the pardon of all our sins; O seal to us the assurance that thou lovest us, & then it shal go wel with us. Pour upon us thy holy Spirit; that he may teach us how to pray acceptably.

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Let us see our Names written in the Lambes book of Life: O wash us in his Blood, which is able to take away all our Sins, of what nature or kind soever. O Lord we beseech thee receive us into thy everlasting Armes of Mercy. O that thou wouldst let us see by the eye of Faith Heaven opened, and the Lord upon his Throne, and Jesus Christ at thy right hand, and his holy Angels ready to receive our Souls. We beseech thee be with us: it is but a little time that we are to be here, O leave us not, shew us mercy only in and upon the account of Jesus Christ. Wish us bless thine all the World over, think upon these Nations of *England*, *Scotland*, and *Ireland*, O that they may live in thy sight, that *England* may be a happy, peaceable and quiet Nation, give the Nation of *England* a heart to walk answerable to the Gospel which they have so long enjoyed, that it may be a Nation fruitfull in all good works, and more zealous than ever it hath been yet, remove the judgements felt, prevent the judgements feared. To this end we beseech thee bless Him whom thou hast set over us, we begg that he may live in thy sight, and Reign here for thee, and Reign hereafter with thee: O Lord make Him a Friend to thy Friends, let Him see that His Interest lyeth there. Bless the Great Councell of the Land, the Lord guide them and direct them, that they may do nothing against thy Truth. The Lord bless the faithfull Ministers of the Word, O that they would double thy Spirit upon them, and let

upon thy Judgement come upon this Nation, that the Godly faithfull Ministers should be driven or removed out of it. O do not bring a famine of thy Word, whatever Judgement thou bringest upon this Nation. We humbly beg that Popery may not return hither again. We begg for thy Names sake that thou wouldst look in mercy upon this great City, and as thou hast made them famous for Religion, and owning the Professors thereof, the Lord grant that they may not decline, but increase more and more therein, the Lord give them the Blessings of the Right Hand and of the Left, that they may dwell together in Love, Unity and Peace. The Lord look upon any that is near and dear to us, our dear Relations, we leave them with thee, Lord do thou take care of them, and provide for them, according to that good Promise which thou hast made. Now we beseech thee Lord accept of us and our Services, pardon the sins of our holy things, our wandering and starting aside from thee, accept of us, and do us good, and receive us into the arms of thy mercy. This and whatever else thou seest in thy Wisdom to be good for us, we begg in the name, and for the sake of Jesus Christ, to whom be honour and glory and praise both now and for evermore. Amen.

Then he had done he gave the Sheriffs thanks for their Civilities to him.

BARKSTEADS Prayer.

O Eternal and ever bleſſed Lord God, thou who ſitteſt upon the higheſt Heavens, and haſt the Heavens for thy Throne, and Earth for thy Foot-ſtool, we are here by thy Providence brought to this place, in which we bleſſe thee, and for which we bleſſe thy name; we bleſſe thy name that thou haſt kept us hitherto, that thou haſt preſerved us thus long, that thou haſt given us peace and pardon; (forgive to us the iniquities of our holy things) that thou haſt enabled us to owne thee. Remember the Nation where we live, the Lord bleſſe the Kings Majeſty, and enable him to Rule for thee, to the Comfort of all that fear thy Name. Look in mercy upon all that fear thy name, make them of one mind

and of one heart; Let them seek peace and pursue it. Advance the Kingdome of Jesus Christ that is coming, and will come. Carry forth the Spirit of thy People to honour thee more, and love one another more. Remember the Relations of thy poor Creatures, Doe good to them that wee leave, we leave them in the assurance of the Faithfullnesse of thy promise, Thou hast said, Leave your Fatherlesse Children to me, and I will keep them alive, and provide for them, and let your Widdowes trust in me.

We desire that thou wouldest pardon all that have done us wrong, we freely and fully forgive them, and begg that thou wouldest doe so too, whether in *ENGLAND*, or elsewhere. Shew kindnesse to those who have shewed kindnesse to us. Look in Mercy upon the Magistrates here present, pardon the Sinne of him who is appointed our Executioner, he that is to wash his Hands in our Blood, lay not our Blood to his charge, nor to any ones else. We leave our Selves with thee, we blesse thee for thy Mercies to us at this Hour, that Death is not terrible to us, that thy poor Creatures can in truth say, There is no trouble of Soul upon us. Wee begg further supplyes from thee, that wee may be enabled those few minuts wee have to live, that thou wouldest still be with us, and this we begg for Jesus Christs sake, *Amen*

After

After their Speeches and Prayers ended, the Executioner cleared the Cart of the rest of the people who were gotten in, and pulled downe their several Caps over their Eyes, and upon the lifting up their hands the Cart was drawn away, and, which was wondred at, without any shout at all.

They all hung near about a quarter of an hour, the first that was Cut down was Colonel *Barkstead*, who was quartered according to the Sentence, the other two hanging all the while.

The next Cut down was Col. *Okey*, and *Corbet* hanging still, who after Colonel *Okey* was Quartered had the like Execution done upon him, according to the Sentence.

Their several Quarters were brought back to *Newgate* about 5, a Clock in the afternoon to be Boyled.

THus ended they, with an apparent Zeal for the Prosperitie of their Nation, which themselves so mainly opposed, out of cajole to the People, whose detestation and hatred they were for, that very Cause: If they build again the things they destroyed, what are they? And now when there was no need of their devotion, while all along they have lifted up and stretched out their Arms to violence, they lift up their voices

voices in prayer, that they may be heard of men. For where's one word of repentance for all the mischief and bloudshed they have caused? It is insensible to believe these fine Ejaculations for Pietie, while there appears no sense of any publique sin. Indeed Col. *Okey* said in Scripture language *Whose Asse or Oxe have I taken?* But he reckoned without his Host; whom hath not he by assisting the Rebellion plundered and undone? So far are they from making amends, or acknowledging their publique injustice in spoyles and rapines of his Majesties good Subjects, that they expostulate even concerning private injuries.—— Such as devour Widows Houses and make long Prayers, But let the *Ve* passe. One thing also is very observable; they agree almost to a word in speeches and prayer as to the sense, and dye of the Congregational perswasion, yet before this time at Constant and irreconcileable feud each of the 3. to other: like *Pilate* and *Herod* they will joyn and unite in this Crime against the King, though

though severed all along before and persevere unanimous in that. In sum, Posterity will never believe men could die at this rate, who have seen and occasioned so much misery to this Nation by that onely fatal Treason against the Kings Life, if any *Machiavel* of them can ascribe any other Cause for our late Confusions, somewhat might be said in the behalf of this obstinacie: but when they themselves confesse the ill consequences thereof (and the effect best shews the Cause) and yet slubber over and hide their iniquity, what shall any rational man think of the estate of these men, but leaving that to the supreme Judgment, let us Consider what they have said, a little neerer, and we shall find the Imposture.

It is an unwelcome undertaking to any man, to dispute with Dead mens words, because it approaches the vanity *of fighting with shadows*, and from whence no result or agreement can be expected, or satisfaction given or received; and besides, it may be an imputation of inhumanity: But because in these fore-going Papers, there is

nothing

nothing new; and nothing more to be looked from of any of those people, (for it is evident they are agreed in their *Opinions*, at their Execution, as they were at the *Sentence* of his Majesty;) This was thought not only requisite, nor uncharitable to the memory of these men, but a bounden duty to the Justice of the Laws, as well as to the Divine Vengeance, who signally triumphs in these mens ends, to shew to the world the most parrallel Example of *Achitophel*, in that the Counsells of these men against the King, and for their own safety, like their words here following, are of no faith, security, or credit.

Some

Some Due and Sober

ANIMADVERSIONS

ON THESE

SPEECHES.

IT is not the meaning of this Postill, or observations of these persons Speeches, to make dirt of their dust, by aspersing them or laying to their charge any more, then what their own Confession hath implicitely declared: but to solve those riddles and ambiguity of Expression, which is used throughout these dying and their funeral Orations.

Whether it be the fate of these men, as it was of those of *Babel*, to be confounded in their language as they here at their Death, which will be evident by the ensuing Notes; or to be divided in their minds, as before the King's most miraculous Restitution was most apparent; or, to be joyned together in their end permitting in the same hardnesse of heart and strange scelerate combination of not expressely acknowledging their guilt concerning the King; let the Reader judge by what hath already passed in their History of Life and Death, and what is added thereunto in the death of these men.

For just as the war began with a riddle so in these Boutefeus, and great abettors of it doth it expire. Nay, the

very doubtful Oracle of the Times for King and Parliament, is here brought into credit again; and according to that [illegible] the whole drift of their Speeches is guided; that Satan may shew and assert the Scripture to his advandage, that *Rebellion is worse than witchcraft.*

Not any person of those Regicides hath yet come to the point, when the whole world hath proclaimed it the greatest villany in the world; nay, when themselves, especially these, had here by *circumlocution* and about-ways said as much, (witness that of *Corbets*——*It is the Honour of Protestants to be obedient to the known Laws*) as amounts to it. But either through the extreme wickedness and impiety of the fact, of which for their pretended Sanctity they must not acknowledge themselves as of themselves guilty, (as Hypocrisie is one of the Devil's longest possessions) or else, out of infatuation and just judgement of God upon them, that as they have so desperately and wilfully sinned, they should as foolishly persist in it, it so happens that none have given that Glory to God and justice to the world, as to acknowledge any thing in that heinous matter save their pretended ignorance, and that too, by way of excuse to men, who are subject to frailty, and therefore with whom it may pass for a plea, but not to the avenger of blood, whom they have thought to illude with the same defence.

If this appears not to all men from the precedent, and this late Execution of the same Complices in that Guilt, more particularly in this last, the Animadvertor thinks, that the crime hath a Curse upon it like that of *Cains*, to wander still in uncertainty, to be a reprobate flagitiousness which yet none must or can wound or strike, though still it be as odious as ever.

For herein, in these Speeches, as first of Colonel *Okey*, we shall find words able to Condemn a Parliament partaker, but for the very first years guilt of the War, they are these, *I leave this to all my* Brethren *that they would wait in their places, and see the* Salvation of God *rather than deliver themselves by any indirect means.*——

If

If his Majesty had given me my life, or had I come in with the rest of the members, I would have lived quietly, and rather suffered any thing, than done any thing against the known Law, —— I would have rather have suffered then taken any indirect ways. Will not the world wonder to hear such words? If these Speeches should be Printed in Forraign Countries, they would never be able to distinguish or understand the meaning.

The known Law of *England* is not like their *Good Old Cause* that varied every day, and was tuned by I know not what instruments: Every man knew his Duty and Station by that, and nothing but Poverty and Pride instructed men to forsake them. One of his own mouth, this is enough, where the Law is quoted to as much benefit to him and his Party, as the Devil once did the Scripture.

That they agree in this mistaken (though well applyed) point, (I will not here cite all Colonel *Okey's* passages to this matter, but reserve them till anon) See Master *Corbet*, —— *Many Sects and Heresies have risen in our days, and God hath appeared against them.* —— *I desire his Majesty thus now rules, as he rules from God, so he may rule for God.* —— *when the business* [*the King's Murder*] *was mentioned, I spake against it.* What Contradictions are here? He appears to be and approves himself of the Congregational way, that allows those Sects, and prospered by them, and thinks so to rise again. He acknowledgeth the King ruleth *from* God, not from the people, yet grieveth not that he murdered his most God-like Father. He confesseth a scruple, nay his averseness, at the first mentioning of this murther in the *House* or *Juncto* of *Commons*, yet is not sorry at all after the bloody perpetration. See Colonel *Berkstead*. —— *As to the Cause God hath owned it* —— *As to the Government as now it is, I have and shall as long as I have breath pray for it.* —— *I was no Contriver in the murder of the King.* Seriously such absurdities as these are would become no crime but this, for should an ordinary malefactour have said so, they would have judged him fit onely for *Bedlam*. First the Good Cause is justified, that's the

Major, *God hath mercifully*, as it was the *Canting* term in all their successes, and which *Needham* the great Friend of this Person hath used in every Pamphlet. That's not yet done with, they will adhere to that still, there's no pitty to be had from any, but such as were Complices in that. Next as to the Government *he hath, and shall as long as he lives pray for it*. The time is not set when he began, it is determined when it shall end; And now he will pray as long as he lives. But why not this before, or else why now? This Government was the same which he endeavoured to extirpate, and our late blessed Soveraign's vertues and goodness as great (pardon this just Comparison) as any Prince's living. What new incongruous strange kindness and affection is this of a sudden? Reader be not partial. These words are his own, not foysted in, or disjoynted from the entire sense preceeding, as upon the review you will find.

And then for a Corollary or Conclusion, *He was no contriver of the King's Death*. This is a tacite confession of his guilt, because he would so ward the imputation of it; he seems to disallow it, in saying he Contrived it not, he appears to have liked it in that he sealed it. 'Tis the same thing when a piece of work passeth through many hands, and is finished by another, for that man to say he medled not with it: yet certainly Col. *Birkstead*, a man of that *Tenet*, as he saith here of himself, could not but know what was a doing from the time of that Contrivance, as he terms it; if he consented not to the first beginnings: which may well be presumed from those endearments and neerness of *Cromwell*, and he afterwards: which may mind the Reader of a passage betwixt them; One Time some Gentlemen coming about business to this Colonel, then Lieutenant of the Tower, and having stayed in Expectation of an Answer, which they were Promised: He at last came out in hast and told them, that now he could not tarry by any means for that the Protector had sent for him, with this word, that *he would not stir one foot from the place where he stood till he came to him*. Besides may other

mutual

mutual kindnesses betwixt them, of which there may be occasion to speak hereafter.

It is time now to consider these persons and their Speeches more particularly; wherein not to follow the order of their Sledges or their precedency in their way thither; and because Col. *Okey* both for the priority and length of of his Speech which comprehends most of what the other said doth require it, we will consider him first, with this protestation, that the Animadverter (with many more serious persons) is sorry the Col. hath given this only occasion to rake in his ashes; for that he will not deny him his personal worth, which indeed for true valour was very eminent. But all those Jewells are buryed in a Dunghill, where a Hens foot not this Pen must scrape for them.

It is observable in him, that he came nearer the purpose then any of the rest, did confess, from whence the designing of the Subversion of the Goverment came, and what was the original of the Kings death, viz. some mens Aims to make themselves great; but whether this was not from some grudge to them, being the same with *Harrison's* defence, that he had snared nothing by the Revolution, is thought no great a question. For consider him from the rise of the War, of so mean and despicable a Fortune, and so unfit to reform any thing but his own condition by his Sword, and no way remarkable for any Zeal, save that of mony, but for that, that he was bred 16. years in the Discipline of our purer times, when such Expressions and Countenances of Religion and Piety, were as necessary as a Colonels Pay: he had never been so throughly versed in the *Concerns* of gainful Godliness. And it will and must seem a Paradox to all knowing men, for persons to become truly devout in an Army, which certainly, for Perjuries, Sacriledge, Disloyalty, and Hypocrisies, was the most notorious in all ages.

This is mentioned the rather, because he so vehemently declaims against the vices of these times, and presseth the practice of, and living up of the Gospel; and very notable is that place therein, which he hath cited for his justification

justification of his rebelling against the King. His words with those are these, —— I am justified to the Cause, as the Parents of him that was born blind, being asked how his sight came, said, he is of age, let him speak for himself; so say I. For here's another miracle, his eyes are now opened too, he begins to see near at hand, he sees Trees and Men, but so blind was he before, that he could see nothing. He now sees the King is to be prayed for, and he confesseth he hath done it a good while, but he could not see afar off to prevent (I will not say) everlasting Darkness, by a dutiful submission to his late Majesty.

'Tis to be confessed and deplored that the Sins of the Times are great, and so much the worse, that they are justly censured and taxed by such men as these, whom the reprehended condemn as the most perdite sort of people in the world. Yet notwithstanding 'twas a very remarkable & something revengeful kind of censure in that time & assembly; and the after words, that *England with such sins could not stand 3 years*, was a kind of an Angry Prophetical menace, and did seem to interpret that he would have it so; but for his 3 Years prophecy of Desolation, we may reckon them with the 3 days of *Harrison*'s Resurrection, and our late posterity may read them 300. years hence, with old mother *Shipton* and Father *Merlin*.

He seems indeed very ingenuous in one place, and as clear, where he saith these words, *You see we have had many troubles, &c. and there was a vacancy to a single Person a great while, and then the Nation earnestly desired Him who now reigneth, and I wish he may reign gloriously for ever.* Again he saith, *I am afraid the blood that hath been shed hath not those Returns for which the War was begun*; and in another place adviseth all men *to be obedient and submit to the King*; and lastly prayes God *to scatter them that delight in War*; In which good words and prayer we also will conclude with him, as more desirous and concerned in that Harmony of Peace, leaving the discord of his other words, which are quite contrary to these, (as *Saul* was mad when the Musick ceased) to such, who like *Quakers*

kers delight in, and can relish nothing but absurdities.

Next let us glean after *Miles Corbet*; one that also pretends no malice, and a sort of ignorance to the Kings Death, and yet saith he had been a Parliament man to all the Parliaments of the late King: where by reason thereof; he must have often took the Oath of Alleigance; could not but be well versed in the dispute of the Prerogative, which he knew was asserted and maintained by the Laws; and likewise knew the Constitution of Parliaments, and what Power and Jurisdiction each Estate had, he acknowledgeth the mercy of his Majesties Restitution to his people, and that private Interests should give way to publick; yet he comes to the vomit again, owns a Juncto of the Commons for a lawfull Authority, saith he will not justifie the Kings death, and yet claps in a Salvo and Reservation to please his party——— *because he will not offend others.* So that in effect he said nothing, and leaves a good *inuendo* to the Faction, to think he would have spoke out, if he might have been permitted. But Consider a little further, for all his great shew of Piety, and you shall find him another man. This is that *Corbet* which was Chearman to the Committee of Examinations, the great Pryer into the Losses of the Government, and the Ruins of the Kingdom, besides, many hundred Families, without any more adoe then a close illegal order from that Committee were quite undone. Examination serving for Tryal, Sentence, and Execution, yet Mr. *Corbet* hath legally underwent them all, being tryed by a due course of Law, as he himself acknowledged. This is (if we said no more) he that murdered the best and most vertuous Prince in *Europe*, and who afterwards so tyrannously oppressed the people in *Ireland*: who have spent so many groans for themselves, that they cannot spare him an *Oh hone*: And that you may perfectly know what sort of Christian he was, it is he whose most known name was *Corbet the Jew.*

This almost spent discourse will bestow its last effort upon languishing *Baxter*, a kind of Prodigy of Fortune, yet a great admirer of Providence, though he never talke

lasse

lesse of it then here. His Bottel was his prompter, and he was wise to hear the others speak before him, for else he might have said nothing at all but that he was sick and could not; however it amounts to very little more, being a meer Crambe or repetition of what they spoke. He insisted mainly upon his Comfort, it is supposed he meant his Cordial, and the *Spirit* of Life, not of Grace, for that never appeared in any of his actions, they were so impious and unjust, especially to the bails for the Kings Friends. He used the same unmethodical way as Witches do when they pray backward, not to say to the same purpose, and his Language was as significant to charm his Congregational Brethren. This man hath such a load upon him for his baseness, that it is in vain to charge him with any thing more, and therefore he ought not to be vouchsafed an Answer to this unquestionable and transcendent guilt against the King, whose blood he mingled with every penny and Preferment he got.

In conclusion, it may be presumed they knew not what to say; as their Crime wanted *precedent*, so it wants a *Plea* or defence, and therefore they have recourse to any thing which stuft out with the old specious shews of Piety, they think still shall deceive the World.

FINIS.